THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. III.] SEPTEMBER, 1828. [No. 7.

Something for the Heart, &c.

(*Continued from page* 124.)

Sec. 8. Could not man thus sadly fallen, raise and recover himself again and repossess himself of his former happy condition? Had that been possible, Adam would doubtless have accomplished it, for he had enjoyed something better and was most feelingly conscious of his former possessions; he knew what precious blessings he had derived from his childlike and intimate communion with his kind Creator, in short, how great his happiness had been in every respect. The deeper the impression thereof, the more painful was to him the certainty of having forfeited all this; the more keen and poignant his sensation at beholding the extremely deplorable consequences of his fall; which now daily met his eye, which, very soon manifested themselves in the case of his first born son, the fratricide, (in the most frightful manner) and fully certified him on *this* point that by his fall he had likewise plunged the whole of his posterity into incalculable misery. What a heart-rending assurance was this! Whether Adam ever attempted his restoration in his own strength, cannot now be known. If he did, he would only find that his strength was inadequate to the task; as indeed all have experienced that since his time have made the attempt. What have all the legions of self-righteuos sinners effected, notwithstanding all their endeavors, conflicts and racking labors? Nothing up to this day. Not a solitary individual has been able but for *one* minute to convert himself, an unrighteous man, into a truly righteous character.

"True, some will say, thus it was in those days, when mankind were yet in their infancy, not having a proper knowledge of themselves, and ignorant of what man, gifted with reason can do. But in the present age men are more enlightened; we have discovered that man has

strength sufficient in himself, to reform himself, if he is only willing to exert it and that by means of a proper exertion he may ultimately attain to a state of perfection." To this objection the life and conversation of these would-be Illuminati, yields the best and most satisfactory answer.

Observe the tenor of their conduct and you will presently be convinced that Satan has less trouble to keep them in his chains than with any others of the human race, or rather that they give him no trouble whatsoever; they serve him from a principle of predilection and delight. Are they not the most abandoned sinners under the sun? *Their* very example affords the most striking proof, that no sinner, not even the greatest genius possesses the ability truly to reform himself for one moment—to divest himself of his depraved will, or his evil lusts; he remains as unhappy and miserable as he now is, if a Deliverer do not set him at liberty, who is stronger than the enemy who holds him in bondage.

Sec. 9. The Deliverer and Saviour of all men *cannot possibly* be another being, but GOD. That is one of the greatest impossibilities—Man by his lamentable fall, was become guilty of death and worthy of condemnation. Too impotent to recover himself, he beheld himself ruined and lost! If God would not suffer him and all his posterity to *remain* in this lost condition, a Deliverer *must* be provided for man's unhappy race. But if he was to help them effectually, thoroughly, wholly and everlastingly, he must be qualified for the undertaking every way, he must be adequately competent, and incontestibly all-sufficient. Accordingly he must be able to take upon himself the entire guilt of all mankind and pay to God an all-sufficient ransom price—consequently be perfectly *holy* himself. He must be able to subdue the devil and his appalling power, of course be *stronger* than he. Moreover he must possess the ability of relieving every needy sinner, wherever such a character might be found, at all times and under all circumstances lend his heart and ear to every one, hear every individual sigh, complaint and prayer, see the most secret tears of each one, assist every one and thus be able at one and the same time to communicate himself for aid to all the millions of needy sinners, as though every individual had in him an exclusive deliverer—and therefore he must be *omnipresent*. He must also be able most completely to care for all those millions who would confide and entrust themselves to Him alone with all their concerns with respect to the past, the present and the future—of course be *omniscient*. He must be as fully able to protect all those that believe in him and throw themselves into his arms, against every imaginable enemy, at all times and places—consequently be *omnipotent*. All these qualities are found exclusively in God and in no other being. It was therefore impossible for God to

select any other being to serve the place of such a Deliverer for the whole human race, than *himself*. God himself *must* be the Deliverer. None but he *could* be it. Who but *feels* the force of this truth!

[*To be Continued.*]

Protestant Church.

All who profess Christianity, and are opposed to the superstitions of the church of Rome, are denominated Protestants. In many parts of our country, the appellation is given, exclusively, to one of our sister churches, the Episcopalian or English church. This arises from the fact that the government of the Romish church is Episcopal, and as the English Bible Christians, renounced the superstitious communion of the Romish church, but retained the Episcopal form of church government, they necessarily adopted the distinctive title, Protestant Episcopal church.

In the year 1529, a diet (i. e. an assembly of princes and others) was held at Spire for the purpose of considering the state of religion. The archduke Ferdinand presided, and exerted his influence with so much success, that a decree was passed, declaring any change in doctrine, discipline or worship of the established religion, before the determination of a general council was known, unlawful. This decree was considered iniquitous and intolerable by the elector of Saxony, the landgrave of Hesse, and many other members of the diet, who were convinced of the necessity of a reformation of the church, and, that the Pope would never grant a lawful council, and hence they entered their solemn *protest* against the decree and appealed to the Emperor Charles. The protest being presented to the Emperor soon after, it drew from him the declaration, "I must terminate these religious disputes, and therefore I command these *protesting* persons, to prepare for me a written explication of their religious views, so that I may see in what points they differ from the church of Rome." Upon this Luther drew up seventeen articles, which were delivered to the elector at Torgau, to use as circumstances might require. Thus much we have deemed requisite to publish, as some of our readers desired information as to the origin of the appellation, *Protestant*.

But, we cannot dismiss the subject, without praying all Protestants, to look with a single eye to the Head of their church. What, if we have different views as to externals! What if we are divided into different families and have our peculiar distinctive names, shall we therefore be inimical to each other, and seek our own aggrandizement, at

the expense of another's ruin, and secretly or openly operate against each other? A father has four sons, Luther, Calvin, Knox, Wesley.—Luther is determined to defend his Father against a cruel and powerful enemy, and selects his own weapons. His brethren may not prefer the same, to others, nor does Luther care, but they must unite with him in the defence, no matter what their weapons, so that no brother be impeded or wounded by them. Calvin must not love his elder brother less, because he bears not also the name, Calvin, nor dare Knox indulge angry feelings against his brother Wesley, because their names differ. Thus should it be among us Protestants, but as among all, there are such who are not influenced, as they should be, by the Holy Spirit, a different state of things often exists. And of this, the Papists and Infidels avail themselves. The first, attempt to impress society with the idea, that they are members of the true church and that unity prevails among them, although one glance at history will satisfy any mind, that the most awful divisions and schisms have existed and were produced among the Papists. But, too few of our Protestants read history, and hence many may be deceived. As to Infidels, it is a remarkable fact, that no two have yet been found to coincide with each other perfectly. Protestant Christians agree upon all subjects, of vital importance, and we have only to attend a Bible, Tract or Sunday School Society, to satisfy us, that Protestants are united in their operations against the Prince of darkness.

To promote this union and to be successful in our efforts to demolish the kingdom of Satan, there should be no interference on the part of one denomination, with the government and discipline of the other.—*Come let us all be one*, has been the cant of some, who pretend to a special degree of spirituality too, but it universally proved to be nothing more nor less, than, come we are right—you are wrong—adopt our views—join our communion. Individuals or denominations, that may thus be guilty, will naturally fail in attempting to conceal their deformity and consequently bring upon themselves the pity and contempt of others, whilst they in some degree, prolong the battle with the enemies of our King.

We as Lutherans, being a part of the Protestant church, have our peculiar views. We feel assured, that Luther was enlightened by the Spirit of God—that the doctrines of the Gospel were *rightly* expounded by him—that his ideas of church-government and discipline accorded with the dictates of reason and the spirit of the Gospel, and that the catechism composed by him, is a most complete summary of Gospel truths, and has been blest to millions of souls. We cannot therefore go to another part, without losing the esteem and respect of all, of ev-

ery denomination, who are *truly* wise, nor use any means to alienate others from their home. Hence the Lutheran well taught, though no bigot—though sincerely loving all who name the name of Christ, seldom deserts that part of the church, which first imparted to him the milk of the Gospel. Nevertheless, if any one prefers the mode of worship or discipline of this or that part of the Protestant church, he is at liberty to withdraw from us, nay, it is desirable that he *should* in a *regular* manner, and no Minister and Council will hesitate to give him a letter of dismission, without which no denomination should receive one coming from another. Governed by such principles, Papists and Infidels will cease to slander and fail in their operations against the true, the Protestant church.

Description of Jerusalem,

Taken from the Missionary Journal of the Rev. J. Wolff, 1828.

"I take now the liberty of communicating to you some observations about Jerusalem, from my fellow-labourer, Mr. King.

"Since its foundation by Melchisedek, it has been the scene of all that is great and splendid, and terrible, in the annals of the world.—Sometimes it has been the seat of splendour and magnificence, sometimes of destruction and desolation. Twice it has been laid in entire ruins, and twice has Zion been ploughed like a field as it is at this day. Seventeen times has it suffered the desolations of war, and now it is possessed by a nation, before which every thing that is beautiful withers.

"In space of so many ages, and in the midst of so many revolutions, it is expected that some valleys should have been exalted and some elevations made low. I have viewed the city from many different stations, I have walked around it and within it, have stood on the mount of Olives, with Josephus' description of it in my hands, sometimes reading, sometimes looking to see if I could discover any of those distinctive marks of the different parts of the city, as laid down by him near 1800 years ago, and, after all my research, I compare it to a beautiful person, whom I have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered. Still there are some great features remaining, by which I recognise her as the one, who used to be the delight of the circle in which she moved. Such is the present appearance

of this holy city, which was once the "beauty of Israel," and the joy of the whole earth, when compared with the description given of it as it existed before its destruction by the Roman army.

"Zion, on the south, east and west, is distinctly marked out by Him, who laid the foundations of the earth and cannot be mistaken, being encompassed, except on the north, by valleys several hundred feet in depth. That on the south is called Tophet or Gehennah; that on the east the valley of Jehoshaphat, or the King's Dale, or the valley of the Brook of Cedron: and that on the west, the Pool of Beersheba by some, and by others the Pool of Bathsheba, because it is said that the house and garden of Uriah were in this valley, and that here David saw his wife from the top of his house on Mount Zion.

"Mount Moriah, on which the temple stood, and on which now stands the mosque of Omar, is also distinctly marked, as it has on the east the deep valley of the Brook Cedron. The valley on the west of it which separates it from Abra, and that on the north which separates it from Bezetha, are nearly filled up, yet sufficiently marked to show where they were. The division between Zion and Acra, I am unable to find, unless it be a small valley or gentle depression of land which lies a few rods within the walls of the present city, and which without the city appears much deeper, and goes down to the fountain of Siloah, leaving at the left of it, and towards the temple, a high place which may very well be taken for Ophet. Between what I supposed to be Acra, and what is called Calvary there is a deep valley, extending from near the tower of David, on the west side of the city, down to Mount Moriah on the east.

"With regard to Calvary, I am not certain, but I am inclined to believe that it is the spot marked by the Church of the Holy Sepulchre, and that it was an elevation on the edge of a ridge, which runs out at the N. W. corner of the city, and extends as far as the eye can reach.

"With regard to Bezetha there can be no doubt. It is much higher than the site of the temple, and may be considered as extending without the city, some distance towards the north, as far as what is called the Nuptial Valley and the tombs of the Kings.

"Round about Jerusalem are mountains, which rise still higher than those on which the city is built, and which limit the view to a small distance, except on the S. E. There is also on the North a kind of vista, through which may be seen Rama and the mountains of Ephraim. On the East is the mount of Olives, from which you look down upon the whole city. At the foot of it over against the north part of Mount Moriah, is the Garden of Gethsemane, which cannot be very far from the place pointed out as such at the present day."

What a Christian can do, and the true value of riches.

He who restores sight to one that is blind, not only gives him eyes, but does in effect give him the luminaries of heaven, the colours which adorn the earth, the beauties of nature and of art; in a word, all the benefits which the faculty of seeing imparts. So he who sends the Gospel to the destitute, gives them Christ, gives them a Saviour, and all the blessings which that Saviour has purchased. O what gifts, what blessings are these to be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself?—to share with him the happiness of doing infinite good? Compared with this privilege, even the miraculous powers of the apostles, which gave sight to the blind, hearing to the deaf, and life to the dead, shrink into insignificance. We may place a Saviour, a heaven within the reach, not of one only, but of thousands. It may be fairly presumed, that every pious, indigent youth, who is educated for the ministry, will preach the Gospel to at least a thousand souls. The question, then, whether a pious young man shall be prepared for the ministry, whether the means necessary for his preparation shall be afforded, comes to this; Shall a thousand immortal souls be favored with the gospel, or possibly live and die, and perish without it? What a question is this for the consideration of accountable beings! Is there, can there be any doubt respecting the proper answer?

Again; reasoning from what has taken place within a few years, it is not perhaps too much to suppose, that every pious and well educated youth, who is introduced into the sacred ministry, will be instrumental of the conversion and salvation of one hundred persons. These, in their turn, will prove instruments of converting and saving others: some of whom may also become ministers, and preach the gospel to thousands after we are laid in dust. Thus the happy effects produced by one whom we assist to educate, like a river widening as it runs, will flow down to posterity, and produce consequences which finite minds cannot estimate. Compared with such results, how worthless, how insignificant does wealth appear! And yet, when employed in bringing about these results, how unspeakable is its value! Viewed in this light, it is the most valuable of all temporal gifts which Providence bestows: more valuable even than intellectual talents, or literary acquirements; since since he who possesses it may call into the service of Christ greater talents than any one man ever possessed. He may exert a power over minds little less than creative. He may call from the poverty and ob-

security in which it now lies, the most vigorous intellect; may develope it energies; cause its faculties to expand and brighten; and send it forth to promote, beyond all calculation, the glory of God and the happiness of men; he may thus prepare it to shine hereafter with a great multitude of others, as the brightness of the firmament and as the stars forever and ever. What, my hearers is the building of a palace, a pyramid, or a city, in comparison with the erection of such a pillar as this in the temple of our God above?

Learn then, O learn, ye wealthy, the true value of riches! Learn it at the foot of Immanuel's cross. Learn it of him whose words we have been attending; and who by that cross was crucified to the world, and to him. Were he now on earth and possessed of your wealth, to what end would he apply it? But the example is too bright for the imitation, almost too dazzling even for the eye of this cool, calculating age. Christianity, at least as she exists in our hearts, seems to feel, in common with men, the contracting influence of old age, and to have lost the sympathetic, compassionate ardour, which warmed her youthful bosom. O to see her once more in her pristine form, adorned with the beauty and strong with the vigor of renovated youth; breathing that fervent benevolence which she inspired when she first descended from the bosom of Infinite Love; when, not wealth, but blood, was the price paid for the privilege of communicating her blessings to an ungrateful world; and when that price was paid by her disciples more cheerfully than a small portion of wealth is given now. Blessed be God, some symptoms of this desirable renovation begin to appear. Christianity, as it exists at the present day, resembles, in some faint degree, Christianity as it glowed in the breasts of apostles and martyrs. But, brethren, let us strive to make the resemblance more perfect. Let us convince mankind that our heaven-born religion still glows with the ardour of youth, still breathes the angelic sentiment, *Glory to God in the highest; on earth peace, and good will to men.* And let us never forget, that our approximation to the standard of primitive Christianity, must be estimated by the degree in which we make Christ, and his cause, all and in all, and manifest a readiness to do all things, to suffer all things, and to part with all things for his sake.

Dr. Payson.

Universalism.—Rev. Mr. Monroe, who has preached the doctrine of Universal salvation, in Chatham and the neighbouring towns for several years past, has lately renounced that belief. Not perceiving any good results from his preaching, he began to have serious doubts of the doctrine; and is now preaching against it.—*Pittsburg Spectator.*

Extension of the Redeemer's Kingdom.

Whatever opposition Satan may excite against the different institutions, which have for their object the extension of the Redeemer's kingdom, the cause of Christ will succeed. If any one is sceptical as to this declaration, let him but behold, what has been affected for the last two years, by the untired exertions of pious men, and women, attached to different denominations. True, envy, jealousy and bigotry, occasionally appear; and, too great a tenacity as to peculiar tenets, or discipline, or form of church government, (all of which are non-essentials) still characterizes some professors, but they are rapidly decreasing either by submitting fully to the influence of the Holy Ghost, or by openly espousing the cause of our common enemy. Our views, as stated under the head of "Protestant Church," will we trust, have satisfied the reader, how, and in what manner, envy, jealousy, bigotry, &c. will be expelled the church, and each denomination do its duty to the great Head of the church. We are not so much alarmed, as to tremble because dissentions and schisms exist occasionally among the different families who compose the Protestant church. Some Christian brethren are much alarmed. But, let them inquire whether they, who possess vital religion, of whatever denomination, are not uniformly affectionate toward each other, respecting each other's views of things and forgetting the different externals or badges, by which their respective denominations are distinguished! If then individuals, or unfortunately, denominations, forget or are ignorant of, the duties incumbent upon them, and seek only to promote their peculiar tenets, infringing too upon the rights of others, let them be exposed to the Christian world in their true form, and the true disciples of Jesus will by their prayers, soon overcome them. Satan will harass the soldiers of Christ and dispute every inch with them, but his defeat is certain—it is nigh.

Many of the Western States are becoming very populous. There Satan had considerable success, because few Ministers were on the spot, to lead on to battle, those, who whilst residing in the older states, had sworn to the flag of Jesus, and, as a natural result, the rising generation were not prepared to enter the field in due season. It cannot but gratify all who love the Lord Jesus, to learn, that different denominations, are now turning their attention to those districts of our country, which were endangered. A few years more, and every part of our beloved country, will enjoy the preached Gospel. Our readers recollect, that in a former number, the fact of the establishment of a missionary station, by our Synod of North Carolina was stated. We have

lately had the pleasure of conversing with the Rev. Mr. Schoenberg, whom the Synod directed to commence the work. From him we learn, that the greatest zeal is displayed by our people in Illinois. The population is sparse, but nevertheless, many came from six to ten miles, to the grounds selected for the station, bringing with them food and tools, to prepare and improve them, for no other reward, than that they and their posterity may enjoy the preached Gospel and feed on the bread of life.

The grounds selected are situated in a corner of Illinois, bounded by the Mississippi and Ohio rivers, than which a more suitable spot cannot be met with. During the winter season, travelling is, and for some years will be, next to impracticable, and hence the plan is,—That a library be procured, enabling Missionaries to study and improve themselves at the station, during the winter, and as soon as the spring opens, each to go forth in the name of the Lord. Upon an examination of the map, it will be seen that Illinois, Indiana, Kentucky, Tennessee and Missouri surround the station, and therefore become the wide field of labor for our Missionaries. Residing in the centre of it, they will have every opportunity of obtaining information, which will enable them to meet the enemy fully prepared. So much for the spirit now rousing our Lutherans, and if God in his mercy, smiles on these operations, and other denominations continue to sustain and adopt similar measures, all looking, with a single eye to the extension of the Redeemer's kingdom, then will but a little while elapse, before we, or our successors or survivors, shall sing, "The Redeemer's kingdom is triumphant over its enemies throughout the land."

Extract of an Address delivered by the Rev. R. W. Sibthorp, at the late anniversary of the British and Foreign Bible Society.

"There is a considerable degree of real piety on the continent. There are a vast number (vast, compared with what some suppose in this country) of truly pious and excellent persons; and the number of these is increasing. It is important to observe, that those individuals who most readily concurred in promoting the circulation of the pure Scriptures were such as are most distinguished for true piety. These felt most deeply the importance of our object; these entered most fully into the propriety of those principles which now regulate the labors of our Society. I could not but experience a peculiar pleasure, when at Wittemberg, the town where Luther dwelt, and the chief scene of his

labors; where lie Luther's bones on one side of the church in which I worshipped, and Melancthon's on the other; where Luther's statue graces that market-place, and that spot on which he commenced the reformation by burning the Bull of the Pope; in whose street is seen the house yet standing, on which is written, "Here lived and died Melancthon." I found in the very convent which Luther inhabited, (and where yet remains his room, with the very table, chair, and stove he used,) treading the court he trod, looking out of the windows he so often looked through, going in and out through the same gateway he so often passed through, an excellent minister, partaking of Luther's spirit because he knows Luther's God, and entering cordially into Luther's zeal for the universal circulation of the Holy Scriptures.

Experience of Mary Clice.

In a Biographical Account of MARY CLICE, communicated by J. C. Newman, to the Editors of the Christian Advocate aud Journal, and published in their paper of June 27, 1828, we have noticed the following statement: "Our dearly beloved *sister* Mary Clice, the incidents of whose short, tho' truly useful life, will occupy the principal part of the following sheets, was born on the 31st of October, 1791, in the town of Cumberland, Alleghany county, Maryland; and at a very early age, was carefully instructed in all the religious doctrines and ceremonies of the "Evangelical Lutheran Reformed Church," in this place, being confirmed and admitted into full union and church fellowship with that body of people in the seventeenth year of her age, by a participation of the elements of the Lord's Supper, which, we believe, is by them generally considered as the real criterion of a Christian." What judgement Mr. John C. Newman may have formed of the religious sentiments and views of the Lutherans, is to us a matter of very little importance; but we cannot forbear from expressing our astonishment, that the Editors of the Christian Advocate and Journal should have admitted a statement into their paper, which if they had taken the trouble of previously examining, they must have known to be a gross misrepresentation of what by the Lutherans "generally, is considered as the real criterion of a Christian." We should suppose, that they were sufficiently acquainted with the doctrines of the Lutheran Church, to know, that we do not consider the bare observance of forms and ceremonies a real evidence of Christian principle. But if they were not aware of this, at the time when they inserted the article from which we have taken the above extract, we would take the liberty of suggesting to them, to be a little more cautious in future,

how they admit into their columns, communications from a certain class of correspondents, misrepresenting the sentiments of other denominations, with whose doctrines and principles they are unacquainted. Of the particular circumstances of Mrs Clice's separation from her own Church, we have no knowledge. Her Biographer states, "that at a very early age, she was carefully instructed in all the religious doctrines and ceremonies of the Evangelical Lutheran Reformed Church; that however, according to her own confession, she was unacquainted with the true nature and power of godliness; knew nothing of experimental religion," until "through the instrumentality of the Rev. Samuel Kennerly, who then labored on the Alleghany Circuit, she was brought to an acquaintance with the truth as it is in Jesus." Now, all that we have to say on this subject, is, that if Mrs Clice had carefully attended to her early instructions in the Lutheran Church, she would have been "brought to an acquaintance with the truth as it is in Jesus," without the interference of the Rev. Samuel Kennerly and his associates, through whose officious instrumentality, we are inclined to believe, she was led from the communion of her Church. Besides the statement we have noticed, there are several other offensive expressions contained in the communication referred to, "which may not be unacceptable to the pious and numerous readers of the Christian Advocate and Journal;" but which, in our opinion, are not very conducive to sentiments of christian liberality.

Lutheran Magazine.

Minorca.

Extract of a letter from an American Naval Chaplain, at Port Mahon.

In this city I have seen the Roman Catholic religion in all its shocking deformities. The people here do not profess to address their prayers to God, but to the saints. I will give you the system taught here, in the language of one of the most intelligent females in this place, whom I asked to state to me the grounds on which she was resting for salvation after death. She very frankly said, "I must live a good life; or if I do wrong I must go to confession; and as we all do some things wrong, I must go to confession once or twice a year, if I do as well as I can. I must go to mass every morning, dressed in black; fast Fridays, and pray to the saints, especially to St. Anthony." I have had the same from others: have asked, Why not pray to God? and they uniformly say they are not worthy to pray to God.—This is the doctrine taught by the priests.

I have made extensive inquiry for the Bible, but have not been able to find a single copy in any language. Imprisonment and a

heavy penalty would be the consequence of having a Bible discovered in the possession of a man here, as I have repeatedly been told when I made inquiry. The people do not know what is meant by a Bible. The name is familiar, but the *thing* was never seen, I presume, by one in a hundred.

A few tracts were scattered in the streets here last summer, and made a great stir.—The priests went about in search of them with more apparent alarm than they would have done if so many serpents had been let loose, whose bite was death. It is of little service to distribute tracts or books, because not one-thirtieth part of the females can read any language, and a large portion of the men are in the same state of total ignorance of even the first elements of learning.

New York Observer.

The Sabbath.

"Is the Sabbath, (excluding the privileges of it,) better than any other day? or, is any other day as good, if it be observed as the Sabbath?"

Does not a parent sometimes lay commands upon a child, for which he can see no reason? and is it the part of a dutiful child to refuse obedience, till he knows all the reasons of his father's conduct? Were the "waters of Jordan" any better than those of Damascus, that the prophet should impose on Naaman the labor and trouble of resorting to the former, and washing in them, as a condition, without which he could not be healed? Was "the clay," with which Jesus anointed the eyes of the blind man, any "better" than other clay, that his sight was restored? Are the waters used in baptism, "better" than other waters, that spiritual benefits result from the scriptural observance of this rite? Does the use of bread and wine in the sacrament of the Lord's Supper, change their qualities? When the command of God is once known, all inquiries, like that at the head of this article, proceed from a rebellious spirit. Naaman was wroth at the prophet's prescription, and said, Are not Abana, and Pharpar, rivers of Damascus, "better" than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage. But unless he had allowed his rage to cool, and gone and washed in Jordan, he would not have been healed of his leprosy. Where the will of God is revealed, such inquiries should have no place. They indicate an unwillingness that the Almighty should do as he pleases. Whereas a rite, in human view the most insignificant, imposed upon man, is as thorough a test of his obedience, or disposition to obey, as the most important moral precept.

No one supposes that the beams which enlighten, and the breezes which fan us, on the Sabbath, exchange their natural for moral qualities.

The sacredness of the day proceeds, originally, from the divine institution, from its being set apart by God himself, and distinguished from the other days of the week; and next, from the sacred employments of the day; and finally, from association. It is connected in the Christian's mind with holy services, holy joys, and holy anticipations.—It is the most perfect emblem of the heavenly state with which he is favored on earth. It is this, which renders it "better" than other days, and enables him to sympathise most fully with the psalmist in his esteem of the day and its services, and often to adopt his language,—"a day spent in thy courts, is better than a thousand" in any worldly pleasure or employment. "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. I love the habitation of thy house, and the place where thy honor dwelleth."

Though there is nothing in the nature of things, independently of its divine institution, and holy employment, to render this day "better" than others, there is no Christian who does not feel it to be better in fact. When he first opens his eyes upon the light of the Sabbath morning, he is conscious of emotions, in some respects different from what he experiences on any other day. He feels a holier awe, a more heavenly frame, and feels himself surrounded, in a special manner, by the all-pervading Deity. Every thing which he beholds, the light which shines upon him, and the air which he breathes, is associated, *in his mind*, with a sacredness which renders the intrusion of worldly thoughts and the transaction of worldly business, a sinful profanation of its holy rest; and subjects him to a forfeiture of the blessings promised to its observance, according to the commandment. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a Delight, the Holy of the Lord, Honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will——feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

"Is any other day as good, if it be observed as the Sabbath?"—No—certainly not, while the divine sanction rests on the day which Christians now observe. He, who is "Lord of the Sabbath," might change it to another day, if he should see fit, and it would be equally sacred with the existing Sabbath. But for man to do it, without a divine warrant, would savor of will-worship, which never can be acceptable to God, as it indicates a state of mind at war with his wisdom. There is no safe and acceptable course, but the path of obedience. There is no other way to obtain the approbation and blessing of Almighty God.

Christian Mirror.

Religious state of Greece.

The Rev. John Hartley, Missionary of the Church Missionary Society, under date of Nov. 2, 1827, writes as follows:—

On arriving at Syra, (an island in the Grecian Archipelago,) I had the pleasure of meeting my valued friend, the Rev. Josiah Brewer, one of the American Missionaries, and in his company made the remainder of the tour. We visited the islands of Myconi, Timo, Delos, Syra (a second time,) and Hydra; afterwards landed at Napoli di Romania, and thence proceeded by land to Argos and Corinth. We then crossed the Isthmus to Cenchrea, and at length arrived at Egina.

I am happy to inform you, that our travels have not been without benefit, and that they hold out the prospect of still greater. We have established depots for the sale of the Scriptures in almost every place of importance which we have visited; and are glad to find that there is an encouraging demand for them.

Such a revolution of mind has been keeping pace in Greece with political changes, that in the event it may produce consequences of incalculable importance. I do not believe myself exaggerating when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas and inventions of men: every where I hear them speaking of a reformation in religion; and such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. It cannot, however, be denied, that there is a strong tendency to infidelity; yet from the readiness with which I find persons lending an ear to the evidences of Christianity, and retracting error when made acquainted with their force, I conceive that scepticism is rather, in Greece, the result of want of information, than of opposition to truth.

The important public events which are taking place in this quarter, will universally attract the attention of politicians; but they will, I trust, much more call forth the prayers and exertions of Christians.—This is a crisis, on which the religious, no less than the political state of the East, for ages may depend. And while we rejoice to hear of the *yoke of the oppressor broken*, and of the *captive freed*, in a sense which is but limited and earthly, shall we not be much more solicitous, that that freedom may be imparted to the people of Greece, which no tyrant can ever violate, nor any period of time ever bring to a termination?—How many will exult to find the classical recollections of Sphacteria and ancient Pylos associated with the brilliant achievements of the British Navy! And ought not Christians, impelled by a sacred patriotism

towards that heavenly land of which they are denizens, and fired by a holy and ardent allegiance to that Sovereign whose blood has forever redeemed them, and whose Spirit is their constant support, to renew their efforts on an occasion like the present; and to watch that an opportunity may not be lost, which, perhaps, will scarcely ever return? If there should be found, at present, a few faithful servants of Christ acting in the spirit of that resolution which was adopted by St. Paul in a large city not far distant—*I determined not to know any thing among you save Jesus Christ, and him crucified*—I feel persuaded that effects of a similar nature would not be wanting: *my speech and my preaching was ——in demonstration of the Spirit and of power.*

Facts.

The American Bible Society issued, during the year ending in May last, 134,604 copies of Bibles and Testaments, being an increase over the issues of the preceding year of 62,946 copies. When the arrangements, which are now making are completed, the Society will employ twenty hand presses, and eight presses to be worked by steam; equal in all to forty presses worked by the hand. The Society will then print at the rate of 300,000 copies per annum.

The American Board of Foreign Missions received, in the year ending in October last, more than $96,000. From May 16th to June 20th 1828, they received $16,842,79. Of this the Boston Foreign Mission Society contributed about $8,000,

The American Tract Society printed, during the past year, more than fifty three millions of pages of tracts. The Branch Society at Boston remitted more than seven thousand dollars to its treasury.

The Missionaries of the American Home Missionary Society performed during the last year, an amount of labor equal to one hundred and thirty three years' labor of an individual. Through the direct instrumentality of these Missionaries, not less than *thirteen hundred* souls were made the subjects of renewing grace.

The American Education Society, in six months past, has received not far from *seventy* new beneficiaries.

The receipts of the American Colonization Society during the last year were $14,541,82. The colony at Liberia increased from seven hundred souls to more than twelve hundred. Fifteen hundred individuals applied for a passage, to whom it could not be granted.

The whole receipts of the most important benevolent Societies in the United States, during the year, was more than $50,000 beyond those of the preceding year. *Q. Journal.*

Schools under the control of Jesuits.

We lately met with the following news from France, respecting schools under the control of Jesuits, and we insert it with the hope, that it will open the eyes of the people in the United States. For, whilst in a Roman Catholic country the danger is seen, to which the rising generation is exposed, if educated under the control of a particular order of men, Protestants in the United States are contributing towards building and establishing schools, under the sole control of Jesuits. In Frederick a number have contributed fifty dollars!! to defray the expenses of a contemplated building, and to establish a school, not under the superintendence of a Board of Trustees of different denominations, but of the Rector of the Romish church of this place, who is accountable to none but his Bishop and the Pope.

France.—The King of France, by a royal ordinance of the 16th June, has wrested the public schools from the hands of Jesuits. This is a great victory to the Liberals. The existence of the Jesuits in the country is one principal ground on which the impeachment of the late ministers is urged in the Deputies. The ordinance ordains as follows:

"Art. I. From the 1st of October next the establishments known by the name of the Secondary Ecclesiastical schools, directed by persons belonging to an authorised religious congregation, now existing at Aix Bellom, Bordeaux, Dole, Forcalquier, Montmorrillon, St. Acheul, and St. Anne d'Auray, shall be subject to the regime of the Universities.

II. From the same date no person shall be or remain charged either with the direction or with the office of teaching in any of the houses of education depending on the University, or in one of the secondary ecclesiastical schools, unless he has affirmed in writing that he does not belong to any religious congregation not legally established in France.

Sweden.

At the late Annual Meeting of the London Religious Tract Society, the Rev. Dr. Henderson gave the following account of some interesting occurrences in a Swedish village.

In no country in the north of Europe could he direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden. He would confine himself to one instance. When Dr. Patterson and himself went to Lapland, in 1808, they took a stock of Tracts

from Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of "The Great Question Answered." Some years afterwards they learned that a great sensation had been produced in the parish by giving away these Tracts. Inquiry was excited, and almost immediately, the saving influences of the Holy Spirit were poured out on those who were engaged in reading them. A concern about the immortal interests of their souls became very general among the inhabitants of that parish. The flame which was thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them? In the parish church? Alas! the name of Jesus Christ was never mentioned except in the Liturgy, or those parts of the service previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the icy and adjacent regions of Lapland. They, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time there was not an individual in the parish that did not join the assembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the Scriptures and the sermons of Luther. What was the result? The clergyman with the band of soldiers were blamed for the conduct they had pursued. At last the clergyman thought he would go and hear one of the sermons read; and although he only went out of curiosity, yet the presence of that Supreme Being was there, who said to Zaccheus, "Make haste and come down;" the Word reached his heart, he made confession of his former ignorance; he began to preach the unsearchable riches of Christ; he took his flock back to the church, and from that period the doors of the barn were never more opened for such a purpose.

Rev. B. Allen's Diary at Sea.

Manchester, England, April 19, 1828.

My Bible Class may rest assured the repeated expressions of their kindness are not forgotten by me. Your prayers, my beloved young friends, have been answered. The "everlasting arms" have indeed been round about me; and though scarce a week in England, Christian friends abound towards me in every expression of kindness and love. I am induced to relate for your edification, a circumstance that was stated by a clergyman in a speech at a public meeting in behalf of the

Bible society, the day before yesterday. You may, when you hear it, learn what high value you ought to set on your privileges.

At Carlow, in Ireland, said he, I was at a friend's house, where my friend invited me to see a young man in his parlour. The young man, 21 years of age, gave this account of himself:

My parents are Roman Catholics. I was educated by them for a Priest. I studied numerous languages, &c. At length a neighbour who was removing, desired my father to allow him to leave in his house a large Bible, which he could not at the time conveniently remove. I had never read the Bible. The copy left at my father's lay up stairs for some time. At length one day, my father said to me, "Henry, go bring down that Bible and read to me out of it." I replied, "I had rather not, father." He said, "Henry, I command you." I went and brought down the Bible. My father then said, "Henry, read to me out of that book;" I obeyed. The passage to which I opened was "forbidding to marry and commanding to abstain from meats," &c. I stopped and asked my father, "Is this the Bible?" "It is," said my father. "But is it a true Bible?" "I believe it is," said my father.—"Then father," said I, "we are wrong."—From that day I read the Bible. At length I felt convinced the Roman Catholics were wrong, and went on a Sunday to the Church of England Chapel. The next Sunday I went again. The day after, my father said to me, "Henry where were you yesterday?" I told him. "And where were you the Sunday before?" "At the same place." "And do you mean to continue to go there?" "I do." "Why?" "Because I have been reading that Bible you made me bring to you, and I am convinced we are wrong." My father drew a dagger out of his cane and stabbed me in the forehead, making a deep gash. The blood ran profusely, and my mother seizing a stick, began to beat me. I ran up stairs, got into my chamber, and barricadoed the door. The blood from my forehead ran profusely, but there I remained all night. The next day, I thought the storm was over and I might venture down stairs. My father, however, had procured the assistance of a young man, a cousin of mine, and as I came down stairs both began beating me, and continued until their sticks were broken. At length, escaping into another room, I jumped out of an open window, and ran for my life to a neighbouring village. I there ran into the first open door. Providentially, a pious man, who was a man of firmness lived in the house, and he sheltered me."

The clergyman saw the gash in the forehead of the young man.

Young ladies, contrast, I beseech you, your privileges with those of poor Henry. Continue your prayers that I may experience still the blessings of the Lord. May every blessing rest upon you.

Christian Magazine.

Death-bed of the Sinner.

What can be expected when death comes in a violent and sudden manner. Would you correctly estimate the opportunity then afforded, let this estimate be founded on facts and not vain imagination. Go and stand over the sick bed of a fellow mortal who has deferred repentance to that hour. See him in every stage of disease. Mark him while tortured with those fierce pains which violent disease inflicts on its first assault. With what lion strength it grapples on its victim. And his strong nature, while yet unsubdued, struggling and buffeting amid the billows of disease. In the anguish of the first onset, he has no moment and no thought to bestow on a preparation for death. Visit him again at a subsequent period, when his malady begins to gain the mastery of his constitution, and he has no longer the strength to sustain nor the sensibility to feel such tossing, racking agonies. You see him more still and silent. What is now the spectacle? Is this comparative calm which has succeeded, the convenient season you are promising yourself? Leisurely seated by his bedside, you may there watch what is going forward, and then judge. Mark how the destroyer, who has now gained the mastery, is more gradually bringing on the catastrophe. Gaze on the wan countenance of the victim as he lies exhausted and languishing. The bloom and freshness of health, are exchanged for the livid image of death. See the now imploring, now despairing eye he turns on his physician. And now be silent, while you hear the faint and hollow groans forced by those unpitying pains, which ever and anon are returning to finish their work upon him. And now, again, as they subsided for a little space, see him feebly wave his emaciated hand and with exhausted strength just moving to and fro his restless head. And now he reclines in quiet for a momentary respite. Nature is left to breathe and gather a little strength to bear up through another struggle. During this little season of stillness, approach; and in a soft and sympathizing tone, ask the poor soul the question if he is enjoying that convenient, that happy season to make his peace with God, which he used to promise himself on the dying bed. Ask him if this is such an hour as he had thought of in which to meet the Son of Man. Oh! the iron heart cannot be found in the bosom of man, to put such a question at such a time! You know the answer he would give. And you know the agony of horror with which such a question must overwhelm his sinking spirit. If not utterly stupid, the very thought of that delusion which made him presume on a death-bed repentance, strikes as a dagger to his heart, more envenomed than the shaft of death Visit such

a scene as this, and it will repeat in your ears, with more than an earthly emphasis, that kind but rejected premonition of our Saviour—"In such an hour as ye think not, the Son of Man cometh." Such, oh precious but deluded fellow mortal, will you soon find it, if, while in health you continue to postpone your preparation to meet him. When flesh and heart shall fail you, then will you mourn at the last and say, How have I hated instruction and mine heart despised reproof.

Christian Spectator.

Fidelity to the Dying.

Some time ago I was in conversation with an eminent medical man, on the necessity of personal religion; and I observed, "I presume your extensive practice furnishes you with many proofs of the want of this when it is most needed." "Yes sir," said he, "it does. I do not profess to be a religious man myself; indeed my practice seldom allows me an opportunity so much as to hear a sermon: but I make it a rule, never to allow a patient to remain ignorant of his danger; though by my adherence to this rule, I in numberless instances, incurred the displeasure of my best friends. I will give you an instance, which occurred but a few days ago. I was consulted by a lady, who was brought from ——; and I saw her case was hopeless. I therefore said, 'Madam, do you wish me candidly to give you my opinion of your case.' She started, shuddered, and was silent. I repeated my question; and she replied, 'Why, yes; I came to you for that purpose.' 'Then, Madam,' said I, 'I am sorry to say, that I believe nothing can be done for you. I do not know to what denomination of Christians you belong; but my advice to you is, send for one of your Clergy, and make the best of his advice and attentions during the few days you have to live.' She replied, 'My pain is too severe to allow me to think on those subjects now.' I called, in a day or two, and I saw that she was dying; and was just in the same state of mind. I therefore said, 'Madam, do you know that you are dying?' She replied, as before, 'My sufferings are too severe to allow me to think of preparing for death now!' and alas! she died!" Had she been in the hands of this gentleman, perhaps she might have been undeceived, so as to allow her at least more time for the awful work of preparation. His adherence to the rule above mentioned, I believe, is owing to the force of example and education, for he is the son of one of the best men living; and I understand that he has not always undeceived his patients in vain. What a species of refined cruelty is it, for friends and physicians to allow the dying to pass into eternity in the dark! How impious, how dangerous it is for the

dying to put off the great work of preparation until pain and distraction increase those difficulties, which at any period of our existence are but too formidable!—*Wesleyan Meth. Mag.*

The Fisherman.

I was sometime since walking upon a wharf, where a fishing boat lay, and as I was passing and repassing, the master of the boat was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said, Sir, I am unacquainted with your business; what kind of fish are these? He replied, "They are codfish." How long are you usually out to obtain a load? "Two or three weeks," was the answer. At what price do you sell them? He informed me. Well have you not hard work to obtain a living in this way? "Yes, hard work," said he. I inquired, with what do you bait these fish? "With clams." Did you ever catch mackerel? "Yes." And I suppose you bait them with clams too? "Oh no," said he, "they will not bite at clams." Then you must have different kinds of bait for different sorts of fish? "Yes" Well now, did you ever catch a fish without any bait? "Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the —— fool took hold of it, and I drew him in." Now, Sir, said I, I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait, which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all; for the fool will always bite at the bare hook.

He was silent, his countenance was solemn, and after a moment's pause, as I turned to go way, I heard him say to one standing by him, "I guess that's a minister."—*Christian Mirror.*

The marriage of the clergy legalized in France.—We find in a late Paris paper, another decision of a French court establishing as legal, matrimony among the clergy with some remarks by the editor.

The tribunal of Cambria, on the 7th of May, gave judgment in the case of Sieur Cruon, a Catholic priest, as plaintiff against the civil officer who had refused to acknowledge his right to the marriage ceremony. At the opening of the hearing, M. Leroy, counsel for the plaintiff in reply to the public ministry, maintained that the marriage of priests was not opposed to the good of society nor to the doctrines of the church. "He said that although it was forbidden by the council of

Trent, it might be allowed by another council. The celibacy of priests, therefore," he continued, "is not as has been erroneously asserted, a doctrine of our religion. The doctrines of the faith are immutable—it is merely a regulation, the work of men, which men can change." In the judgment pronounced by the court, they state that the civil law regards marriage only as a civil contract; that it recognises no obstacles to it except such as it has formally expressed; that an engagement in sacred orders is not at the present day an obstacle to marriage; that if the laws of the church prohibit the marriage of its ministers, they are addressed only to the conscience;" &c. &c. and decided in his favor.

N. Y. Christian Advocate.

Apology for Christianity.—By a late arrival from Hamburg, we have received the Evangelische Kirchen-Zeitung to 30th April inclusive.—In the number for March 26, is inserted a notice, offering, on behalf of a Society, 25 *louis d'or* for the best Apology for Christianity, adapted to the use of the learned, which shall be addressed to Dr. Steudel, Professor of Theology at Tubingen, in the kingdom of Wurtemberg, previous to the close of 1829. "We invite to this undertaking," says the notice, "men, who being themselves penetrated with the truth and divine authority of Christianity by personal investigation and experience, and thus made acquainted with the necessities of the human soul, and who have noticed the phenomena of our times in literature and life, esteem it a privelege to bear testimony to the power of the Gospel, and its fulness no save all who believe in it." *New York Observer.*

A Diligent Preacher.—"Now I ask you," says Bishop Latimer, "a strange question:—Who is the most diligent bishop or prelate in all England' that passes all the rest in doing office? I can tell you, for I know who it is—I know him very well. But now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and is the most diligent prelate and preacher in all England. And will you know who it is? I will tell you:—it is the Devil. He is the most diligent preacher of all others; he is never out of his diocess; he is never from his cure; he is ever in his parish; there was never such a preacher in England as he. In the mean time the prelates take their pleasure; they are lords and not labourers; therefore, ye preaching prelates, learn of the Devil to be diligent in doing your office. Learn of the Devil, if you learn not of God and good men; learn of the Devil, I say."